

Zeus that their conjugal familiarity should not be seen.<sup>1</sup> The young women served the men in the bath, but Odysseus feared to anger Nausikaa if he exposed himself to her (although it is not certain that this was on account of his nakedness), and when she walked through the town with him she knew well what would shame her.<sup>2</sup> Odysseus also asked the women to withdraw while he bathed.<sup>3</sup> The mores were in flux and were contradictory. The interpretation of the text is not beyond question. It may not have been nakedness which caused shame, but the dirt and disorder of person produced by shipwreck. Various philosophies claim to have brought in the greater care and refinement of more recent times, but not one of them can show the documentary proof that the men of a time, at that time, showed revolt against the mores of that time in regard to this matter. What has happened is that, in modern times, steam and machinery, with the increase of capital and of power over nature which they have produced, have given social power to the lower middle class, as the representatives of the masses. This has brought into

control the mores of those classes, which were simple, unluxurious, philistine, and comparatively pure, because those classes were forced to be frugal, domestic, careful of their children, self-denying, and relatively virtuous, on account of their limited means. The arts of life never can be the same for the poor and the rich. Wealth is often charged with introducing luxury and vice, but that tendency is offset by its giving command over the conditions of life, which makes refined usages possible.

479. Propriety. The rules of propriety apply to all the acts of life, but especially to those which take place in the presence or neighborhood of others; still more especially to those which affect others. A large section of such rules deals with the ordinary intercourse of persons of the two sexes, and regulates details of the sex taboo which are less important. Crawley gives a list of cases <sup>4</sup> in which brother and sister, father and daughter, are separated by the sex taboo. A woman of the Omaha tribe,

<sup>1</sup> //, xiv, 334.

<sup>2</sup> *Od.*, III, 464; IV, 49 ; VI, 15, 109, 276; Keller, *Horn. Sec.*, 209.

<sup>3</sup> *Od.*, VI, 136.

\* JAI, XXIV, 444.